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Health and Prosperity - - - 1
Charles Fillmore

The Words of Jesus—Today - - 9
Florence E. Greenwood

For Tomorrow: Not Yesterday - 14
Sheldon Shepard

Judge Not - - - - - 20
Narada Evaldt

God the Only Power - - - - 26
C. Stanley Long

Awake and Sing - - - - - 30
Clara Beranger

Thy Name Is Sufficient for Me - 36
Beverly E. Finch

"Ye Do Err, Not Knowing" - - 42
Ayrtia Z. Drew

Sunday Lessons - - - - - 47

Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

NOVEMBER 20 to DECEMBER 19

Healing: The fullness of God's vitalizing life quickens and heals my mind and body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: The fullness of Spirit substance is now made manifest in my affairs.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

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Health and Prosperity

THE ATOMIC PRAYER

CHARLES FILLMORE

THE MAJORITY of people have crude or distorted ideas about the character and the location of Spirit. They think that Spirit plays no part in mundane affairs and can be known by a person only after his death.

"But Jesus said, 'God is Spirit'; He also said, 'The kingdom of God is within you.' Science tells us that there is a universal life that animates and sustains all the forms and shapes of the universe. Science has broken into the atom and revealed it to be charged with tremendous energy that may be released and be made to give the inhabitants of the earth powers beyond expression, when its law of expression is discovered.

"Jesus evidently knew about this hidden energy in matter and used His knowledge to perform so-called miracles.

"Our modern scientists say that a single drop of water contains enough latent energy to blow up a ten-

story building. This energy, existence of which has been discovered by modern scientists, is the same kind of spiritual energy that was known to Elijah, Elisha, and Jesus, and used by them to perform miracles.

"By the power of his thought Elijah penetrated the atoms of hydrogen and oxygen and precipitated an abundance of rain. By the same law he increased the widow's oil and meal. This was not a miracle—that is, it was not a divine intervention supplanting natural law—but the exploitation of a law not ordinarily understood. Jesus used the same dynamic power of thought to break the bonds of the atoms composing the few loaves and fishes of a little lad's lunch—and five thousand people were fed.

"Science is discovering the miracle-working dynamics of religion, but science has not yet comprehended the dynamic directive power of man's thought. All so-called miracle workers claim that they do not of themselves produce the marvelous results; that they are only the instruments of a superior entity. It is written in I Kings, 'The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah.' Jesus called Jehovah Father. He said, 'The works that I do in my Father's name, these bear witness of me.'

"Jesus did not claim to have the exclusive supernatural power that is usually credited to Him. He had explored the ether energy, which He called the 'kingdom of the heavens'; His understanding was beyond that of the average man, but He knew that other men could do what He did if they would only try. He encouraged His followers to take Him as a center of faith and use the power of thought and word. 'He that believeth on me, the works that I do shall he do also; and greater

works than these shall he do.'

"The great modern revival of divine healing and mental healing is due to the application of the same law that Jesus used. He demanded faith on the part of those whom He healed, and with that faith as the point of mental and spiritual contact He released the latent energy in the atomic structure of His patients and they were restored to life and health.

"Have faith in the power of your mind to penetrate and release the energy that is pent up in the atoms of your body, and you will be astounded at the response. Paralyzed functions anywhere in the body can be restored to action by one's speaking to the spiritual intelligence and life within them. Jesus raised His dead body in this way and Paul says that we can raise our body in the same manner if we have the same spiritual contact.

"What have thought concentration and discovery of the dynamic character of the atom to do with prayer? They have everything to do with prayer, because prayer is the opening of communication between the mind of man and the mind of God. Prayer is the exercise of faith in the presence and power of the unseen God. Supplication, faith, meditation, silence, concentration, are mental attitudes that enter into and form part of prayer. When one understands the spiritual character of God and adjusts himself mentally to the omnipresent God-Mind, he has begun to pray aright.

"Audible prayers are often answered but the most potent are silently uttered in the secret recesses of the soul. Jesus warned against wordy prayers—prayers uttered to be heard of men. He told His disciples not to be like these housetop prayers. 'When thou prayest, enter into thine inner chamber, and having shut thy

door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.'

"The times are ripe for great changes in our estimate of the place and the character of God. The seven-day creation of the universe (including man) as described in Genesis is a symbolic story of the work of the higher realms of mind under divine law. It is the privilege of everyone to use his mental abilities in the superrealms, and thereby carry out the prayer formula of Jesus: 'Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.' "

The foregoing extract is from our "Health and Prosperity" column in UNITY for May, 1927, some eighteen years ago. Comparison with our class thoughts for this month shows that those comments are peculiarly applicable to the present and also to a subject that has been agitating the public mind for some time, the atomic bomb.

Of all the comments on or discussions of the indescribable power of the invisible forces released by the atomic bomb none that we have seen mentioned its spiritual or mental character. All commentators have written about it as a force external to man to be controlled by mechanical means, with no hint that it is the primal life that animates and interrelates man's mind and body.

The next great achievement of science will be the understanding of the mental and spiritual abilities latent in man through which to develop and release these tremendous electrons, protons, and neutrons secreted in the trillions of cells in the physical organism. Here is involved the secret, as Paul says, "hid for ages and generations . . . which is Christ [superman] in you, the hope of glory." It is through release of these hidden life forces in his organism that man is to achieve im-

mortal life, and in no other way. When we finally understand the facts of life and rid our mind of the delusion that we shall find immortal life after we die, then we shall seek more diligently to awaken the spiritual man within us and strengthen and build up the spiritual domain of our being until, like Jesus, we shall be able to control the atomic energy in our body and perform so-called miracles.

The fact is that all life is based upon the interaction between the various electrical units of the universe. Science tells us about these activities in terms of matter and no one understands them, because they are spiritual entities and their realities can only be understood and used wisely by the spiritually developed man. Electricians do not know what electricity is, although they use it constantly. A reporter once asked an officer of the General Electric Company to give him a concise definition of electricity. His answer was "Electricity is faith." A long explanation followed in which the analogy between faith and electricity was shown. The Christian uses faith and gets marvelous results, the electrician uses electricity and also gets marvelous results, and neither of them knows the real nature of the agent he uses so freely.

The man who called electricity faith doubtless thought that he was making a striking comparison when in fact he was telling a truth, that faith is the neutron of the mind and it is the match that starts the fire in the electrons and protons of innate Spirit forces. Faith has its degrees of voltage; the faith of the child and the faith of the most powerful spiritual adept are far apart in their intensity and results. When the trillions of cells in one's body are roused to expectancy by spiritual hope, a positive spiritual contact results and marvelous

transformations take place. When Jesus asked His patients, "Believe ye that I am able to do this?" He was making such a contact. Also when He told those to whom He ministered, "Thy faith hath made thee whole," He used the same law. When He turned water into wine and fed five thousand by multiplying a few loaves and fishes, He performed in a masterly and beneficial way what our scientists made possible in a destructible way by releasing through the atomic bomb the pent-up forces of Spirit.

Scientists have invented a machine that records the force of thought. Every thought expressed by the mind radiates an energy as it passes through the brain cells, and this machine measures the force of these radiations. Sir James Jeans, the eminent British scientist, gives a prophecy of this in one of his books. He says in substance that it may be that the gods determining our fate are our own minds working on our brain cells and through them on the world about us. This will eventually be found to be true, and the discovery of the law of release of the electronic vitality wrapped up in matter will be the greatest revelation of all time.

When we awake to the fact that every breath we draw is releasing this all-potent electronic energy and it is shaping our life for good or ill, according to our faith, then we shall begin to search for the law that will guide us aright in the use of power.

People the world over are amazed and terrified when they read of the destruction wrought on the cities and people of Japan by two atomic bombs. But do we realize that millions of people are killed every year by atomic force? Doctors tell us that it is the toxin generated in our own body that kills us. What produces this destructive force? It must be our own mind, and the remedy

must also be in a change in that mind. Paul expressed this when he said, "Be ye transformed by the renewing of your mind."

All persons who have dismissed the idea of miracle in the marvelous works of Jesus and His followers, have looked forward to a time when the law they used would be explained, but nearly all expected it to come through spiritual means. But now science has opened up a kingdom having all the possibilities of the kingdom of heaven taught by Jesus. However Jesus said this kingdom is within us and would be exercised constructively through our mind under divine law. The latest discovery of science shows that through the development of the atom a power will be cast right into our midst that will in its physical aspect make the earth equal to our wildest dreams of heaven. Broadcasting stations sending out on the ether light, heat, power, will be established the world over, and every householder will have receiving sets which he can turn on or off at will. The cost will be negligible. Even the climate of the whole planet will be transformed, destructive forces no longer possible, and peace reign forever. Labor as we now have it will disappear, production will become so easy that a man will in a week raise enough food to last him a year. Everybody will produce so abundantly that he will beg people to take his goods without money and without price. Money will automatically disappear and a loving interchange of commodities follow. Lighter-than-air forms of building material will be discovered and our dwellings will float in the air and be transported from place to place like airplanes. Everybody will have everything he wants, and no one will work for wages. Art, science, religion, music, and the finer things of life will be the occupation of all the

people and those who do not expand their minds t enjoy the finer things of life will be out of step wit the times.

Our men of science have found the key that unlock the door to the physical realm in the kingdom of th heavens, but the spiritual domains are yet to be foun and their doors unlocked.

There must be a change of mind by the people o the earth before the tremendous uplift to be wrough by atomic energy can become beneficial and permanent Greed and selfishness will find a way to exploit it t boost their ambition unless they are taught the truth We should therefore redouble our efforts to show man that the power that rules the world is within him "Greater is he that is in you than he that is in the world."

Autumn Wealth

Leola Littrel

Father, I thank You for this glimpse
  Of peaceful land and quiet sky;
Green and russet, gold and scarlet,
  Intermingled, meet the eye.

The mellow autumn sunshine blesses
  Each small town, each fruitful farm,
With a caressing kind of glory,
  Giving it a special charm.

I shall keep this sense of richness,
  Storing it away with care,
A measure of your constant plenty
  That I may always touch—and share.

The Words of Jesus—Today

FLORENCE E. GREENWOOD

THE THOUGHTFUL person cannot read the words of Jesus in wartime without dismay. Are they true? Do they mean anything in a world like ours, where the individual cannot always say, "This I will do, and this I will not do," but must submit to the will of the majority?

Jesus said: "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also." When He said that was He stating only an interim ethic, applicable to the first century only; or were His words meant for us also, for people in the centuries to come, for all time?

We cannot turn away from Jesus. We cannot slur over His words or try to read into them a meaning not there merely to suit our convenience. His words are simple, clear, and concise. They mean what they say or they mean nothing at all. His coming into the world, we must admit, is the greatest moral event mankind has ever known. We look at Him in awe, and we whisper, "God must be like that; God is like that."

When we try to excuse our hates and prejudices, when we rationalize our inconsistencies, we like to think that Jesus lived in a simpler world than our own complex one; that He could not have known how difficult our times could be, nor how many outside factors could impinge upon our life that make it seemingly impossible to follow His commands.

But let us in imagination put ourselves in the plac of a person who did live in the first century and whor Jesus was addressing directly. Suppose you or I wer hurrying home after a day's work. Suppose we were ver tired, anxious to get home before nightfall, and hungr for the dinner awaiting us. We are met or overtaken b a company of soldiers. The men are heavily burdene and ask us, as they have a right to do under the law, t help them with their burden, usually as far as th next village. Wouldn't that make us pretty angry Shouldn't we think, "Why does not the army provid for transportation for its men? Why did they have t pick on me to help them do their work? To go that mil or more out of my way is a definite hardship, but I'l have to do it because the law says so."

But next day we listen to Jesus and He says: "Who soever shall compel thee to go one mile, go with hin two." Shouldn't we think that a very hard saying? W should remember our irritation of the night before, ou anger at being compelled to go with those soldiers mile. But to go two miles! to do more than the law re quired—to put in its stead Jesus' law of love and com passion that required twice as much!

No, we cannot truthfully say that Jesus' command ments are harder to obey today than in His own day.

Nor can we divorce a personal ethic from a socia ethic. We *are* society; and if society fails it is becaus we as individuals have failed. So we have a socia life even as we have an individual life; and it is becaus of the fact that we are component parts of society tha we are compelled to do things that we would not do a individuals. It has been said that "a people is but th attempt of many to rise to the completer life of one." If society has committed acts that bring evil results w

must, as part of society, bear the burden of those acts.

But this does not change the one indisputable fact that it is the duty of each individual to raise to a higher level the community of which he is a part. He can do this in his thinking; he can do this in the small affairs that pertain wholly to his individual life. It is as if society or the world should say: "Thus and so must you plan your life. On this island you, little man, must live." But the little man may say: "Yes, on this island must I live; but on this island will I live gloriously in each small act of my life!"

Evelyn Underhill has written:

> I come in the little things,
> Saith the Lord;
> My starry wings I do forsake,
> Love's highway of humility to take;
> Meekly I fit my stature to your need.
> In beggar's part
> About your gate I shall not cease to plead
> As man, to speak with man
> Till by such art
> I shall achieve my immemorial plan;
> Pass the low lintel of the human heart.

In the little things of kindness, of quick sensitivity to the hurts of others, Christ comes today "as man, to speak with man." He comes to everyone who will open the door to His coming. Then it is not we that speak; it is He that speaks through us, and He teaches us to find wings in our heart to transcend difficulties, and to follow Him even in time of war.

It is possible to see through the evil that men do today to the real man, the man created in the image of God. A woman I know was walking home late one night with her daughter. She lived in a secluded residential district, and the streets were deserted. Presently how-

ever she and her daughter became aware that a man was following them; that he meant to harm them.

Quickly the woman turned to the man and said "My daughter and I are somewhat nervous on this deserted street. I wonder if you would be kind enough to see us home?"

Startled, the man accompanied them. When they reached the woman's home, she invited him in and made coffee for him. Seeing that he was poorly dressed she then offered him a gift of money as she thanked him for his kindness in escorting them home.

The man left. Months later he came again to her door. He came, he said, to return the money she had given him. He said too that on the night she spoke to him he had been desperate, for he was without work and without funds. He meant to rob her, although he had never done such a thing before. Her kindness disarmed him. With the money she gave him he had bought food until he was able to find work; and he had been working ever since.

Someone has made this thoughtful observation: "I saw an object that I thought was an animal; I came closer and saw that it was a man; I came still closer and saw that it was my brother."

This is what the sincere Christian must do at all times. War does not excuse him from this obligation. He must be close enough in sympathy and through the exercise of his imagination to all men at all times to see them as his brothers.

Today as never before men are becoming conscious of the truth that they are not isolated units among many nations but that they are part of a world order. In this order we must include those we now call our enemies as well as those we call our friends; for we shall not al-

ways be at war. The Christian will not wait until peace treaties are signed to think of the peoples who comprise these nations as potential friends.

What can we as individuals do now? We can cancel every thought of hate or revenge with a thought of love and understanding. We can try in every way to understand our enemies and what were the causes that impelled them to go to war. We will not say, as do so many earnest and well-intentioned persons, "We must send more missionaries to them to reform them; to make them like unto us." No, we will put ourselves in their place, learn what we can of their culture and their religion, and thus understand their point of view, know them and love them. For that is the way of the Christ. For tomorrow must bring a world where all men are brothers; and tomorrow, for the Christian, is now. "There is no injustice so great," wrote someone, "as the justice of an angry man." That is what we must remember when the peace is written. We must do our share to see that the peace is not made by angry men but by men who love God and love also their fellow men. We must make sure that "instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree."

"Where is God today when armies clash in deadly battle? God is where mercy binds the wound. God is where sympathy stoops to share the awful burden. God is where grief sheds a tear and a little song of hope and love is at the heart of the battle's hell. God is where tired, brave, bewildered lads lie down to die with forgiveness in their hearts."

"Forgiveness, love, compassion, understanding—these can we contribute to our warring world every hour of every day."

For Tomorrow: Not Yesterday

SHELDON SHEPARD

NO MATTER what the circumstance, when I hear anyone say, in distress or good fortune, "Well, I am thankful——" I know this person has hold of one of the essential spiritual tools for the building of his house of hope.

Frequently these days we hear the expression, mingled with the sobs of a saddened heart, from someone who has the wisdom to shift attention to precious memories, to glad enjoyments, to compensating conditions, to the presence of the God of love in the heart for the bringing of peace.

When in his days of blessing a person turns upon his surroundings the radiant eye of a thankful spirit, new beauties shine forth, new details of loveliness and happiness are revealed.

For Thanksgiving is not for yesterday; it is for tomorrow and today. I am never completely satisfied with Thanksgiving proclamations, though I do appreciate the value of having attention called to blessings in our past experiences. Certainly it is good to be reminded that all good things come from the universal source, of which our life too is a gift. Also the practice of giving thanks for that which we have had, for that which we do have, is an instrument for making today better and provides a good atmosphere in which to face the future. Gratitude turned toward that which has happened loosens the grip of regret, frees the heart from many fears, and breaks the bonds of unlovely experiences. Used in this way, it is a boon to happy living.

But what I miss in the proclamations and in most of our thinking about Thanksgiving is the use of the thankful spirit as a working force to make today completely rich and to guarantee tomorrow's worth. I miss the recognition of gratitude as a living creative quality of spirit. There is nothing negative about the giving of thanks. It is not a process of walking backward, eyes on receding trails. Creative thanksgiving comes from a heart possessed of the vitality necessary for producing beauty on today's path and brightness in future prospects.

The words that express the meaning of thanksgiving are descriptive of character; they do not stand for an act, a formal statement, but for something that one is. Look at them. Thankfulness, appreciation, gratitude—these are labels of the jubilant soul. Whenever they are characteristic of an individual, happiness stirs within him and constructiveness is at work in his affairs.

There are so many ways in which men and women forget the true nature of their spirit and get the means and methods of living all twisted. One such way that goes far toward dulling the everyday tang of our life is common in this field of thanksgiving. Too often this feeling is regarded as being dependent upon something else. "What have I to be thankful for?" is likely to be the gloomy cry of the discouraged, the disappointed. They think the soul is a slave, cringing by the side of life's way quite ready to be thankful if only someone will toss it a crust, a toy, a gift!

Letting thankfulness depend entirely upon a set of circumstances is giving dominion where it does not belong. It is accepting for the heart bondage to the luck element. Such an attitude is so materialistic that it condemns one to uncertainty and fear. Through all thanks-

giving of this kind runs the minor strain of dread that the reason for gratitude may sometime be lost.

Two truths concerning ourselves and the universe should encourage us to adopt a wiser and more fruitful attitude toward events and conditions. One is the fact that gratitude is a creative quality of the heart. It is something one has within oneself.

The first benefit received from the functioning of this quality of the spirit lies in the beauty and goodness revealed in the world of one's experience. Thankfulness is a flashlight turned on the area of possible observation to search out values not to be seen without it. Gratitude is a focusing of the attention that puts ugly things beyond the field of vision and places in the center of thought and feeling the attractive elements in the picture. It paints the picture of experience in proper perspective and the composition is delightful. It has an X-ray quality too that reveals what cannot be seen without its penetration. It is independent of circumstance, for it is within the individual.

But that is not all. Such a centering of thinking and feeling not only makes that which exists look better, enabling one to enjoy the present situation more. It also turns creative forces in such a direction that more good is produced. As whining and complaining put one into touch with ugliness so appreciation keeps one attuned to blessing. Objective conditions more and more respond to inner interpretations. We attract what we are. In this truth lies the productive power of thanksgiving. Its spirit is a pattern for tomorrow's growth.

A second truth that should help us develop a wise and fruitful attitude is the universal presence of good. "In everything give thanks" is a reasonable injunction because in everything there works the universal wisdom.

No star has gone astray; not a single atom has wandered off the path. The Father careth for it all. Within everything works the infinite purpose in which all things have their place. What it needs for full expression in the life of any person is the person's understanding, and no better way has ever been found to give it an impetus than by giving thanks in everything.

The other day I was talking to a young man who felt that the wheel of fortune had spun badly for him. Its pointing finger had suddenly reversed his pleasant march and directed him toward the rear. He is a soldier and was selected by the army for highly specialized training. With good marks and a fine record, he was enthusiastic in his devotion to duty and pleased at future prospects. Then the almost unbelievable unexpected thing happened. Stopping on the street to help some men in uniform, he found himself caught in a police dragnet, hauled off in the wagon, and thrown into jail. He could get no word to camp and was kept locked up beyond the time where his leave expired. His specialized training was discontinued and his permanent record was tarnished with marks that will be hard to remove. Plenty of blackness in that picture for him.

But I found that he had a fine spirit. In the course of a long conversation he finally said: "You know, you can't tell about these things. You really don't know what's best. I had a buddy who got his discharge on points and was on his way home; and he was killed at a junction fifteen miles from his home town! You just don't know."

What he implied was that for him there was some consolation in the fact that his new assignment may be better for him than the one he was on. As he said, "You just can't tell." I often say to persons in disturb-

ing situations: "If it is true that we do know so littl that we never can tell what is best, why not assume no that, in the infinite wisdom and love, the present si uation is best?" I think this is a legitimate attitude in universe run by a power that has given us our inna longing for fitness, order, rightness, and that has estal lished the pattern according to which our destiny being worked out. This present apparent evil then is n permanent; it is the means by which to work towar our permanent good.

Note that this does not mean a supine acceptance o whatever happens without our putting forth some effo at control. Thankfulness is no passive lap for recei ing that which falls. It is a reaching out to grasp i creasing good. It is a "husking" of circumstances, lik the breaking of a chestnut burr, to find the hidden ke nel. It is a study of seeds and soils in order to lear how to produce the best crops. It is a knowing that th apparent disintegration of hope is the "dying" of th seed preparatory to its bringing forth a hundredfold.

No, thanksgiving is not passive. Sometimes it tak all the positive energy of one's life to lift up the hea and be thankful. Often it is the hardest job one has t face. It takes sinew of soul. But it pays immediately i relief, forever in results.

Gratitude is one of the great mystical experience In it, in its practice, is a secret in the seeking of whic devotees have pored over volumes and sojourned in th wilderness. Some Oriental philosophies have set as th goal of human existence the complete elimination o desire. But I think the spiritual reality they thus seek to be found in a constant experience of thanksgiving. I that happy attainment desire is lost in the spirit of en joyment. But it remains a positive thing that leads on

on and on, still searching, still seeking. Thanksgiving is rather an enlargement of desire, a sublimation of its strength. It is an identification of one's desires with those of the Infinite. For when one does "in every thing give thanks" he has joined forces with the Eternal; he has "lost" his life as a divisive influence set against the universe. He has lost his desire in the same way that the water of a little stream is lost when it joins the river on its majestic march to the sea. He has attained a superb mystical experience.

This then is the influence that makes itself manifest in the turn of events. The thanksgiving that is a quality of character is not for yesterday; it is today's happy preparation for tomorrow. It is a spiritual force that is not dependent on an examination of circumstance, on a looking here and there for evidence to justify thankfulness. It does not grow from conditions, but produces qualities in conditions. It is its own justification, its own reason for existing. It is itself a treasure to be sought, and its quality pervades everything. A deep mystical joining with the will of the divine, and a definite, practical handling of conditions at hand, the spirit and practice of gratitude is a transforming agency of good. Here it is before us, the simplest and sanest attitude for everyone every day. It makes happiness and achievement our companions on our common way.

Let thy heart be grateful for a few things and thou shalt have cause to be glad for many.

The man who succeeds carries with him an inner conviction that he is going to succeed.—Frank B. Whitney; Mightier than Circumstance

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Judge Not

NARADA EVALDT

I DROPPED IN ON my neighbor one afternoon and found her with her family seated around the dining table, upon which stood the most luscious looking angel cake I had seen for a long time.

"My goodness!" I exclaimed. "What a cake! Is it someone's birthday?"

"No," my neighbor answered, "nobody's birthday. It's a present from Madge. Come and join us," she invited cordially.

"I shall be glad to," I said. "It's been many a day since I've seen, let alone had an opportunity to taste such a cake."

As I drew up a chair a quick question shot through my mind. What had prompted the baking and mailing of such a generous gift. Madge lived in a far-distant state, and although I had often heard the family speak of her I had never heard them say anything very favorable. Their comments had always been critical; stressing her thoughtlessness and selfishness. But this cake in front of me seemed to contradict those comments. Almost as though in answer to my questioning thoughts my neighbor's son spoke.

"Madge sent this cake as a valentine to Mother. When people do a nice thing like this it makes you kind of ashamed for the many unkind things you have said about them."

No one commented on his remark, so I couldn't know how it struck the others, but it certainly produced an echo of guilt in my mind as I remembered the

many times I had judged and later been ashamed of my judgment.

Making critical judgments seemed my greatest stumbling block. So often before I was even aware that I was judging the critical thought or word had slipped out. Over and over I would resolve never to judge again, but over and over I was guilty. The one thing in my favor was the fact that I was conscious of my shortcoming and was trying earnestly to overcome it, for a fault once recognized is half conquered.

As if further to impress me with the importance of keeping vigilant watch against this negative habit I had another experience that same evening. A friend of mine dropped in. He was a student of Unity, and we often had pleasant and inspiring talks. This evening however he was much perturbed. He worked in a defense plant. The man with whom he worked belonged to a different religious denomination. From what I gathered this man was trying to convert my friend to his religious views, and my friend was trying just as zealously to swing his fellow worker his way. It seemed neither of them was making any headway. My friend, a very intense man and something of a reformer, was thoroughly disgusted this evening. He talked at great length, repeating the points made by his antagonist and then telling what he had said in reply in his effort to prove that he was the one who had the right understanding about God and religion.

As I listened a tiny impulse toward judgment entered my mind. While I agreed with his understanding of God, my judgment was that he was trying to do to someone else exactly what he resented having done to him: forcing religious opinions upon a person. The thought crossed my mind that he was suffering from

spiritual pride. Then like a thunderbolt it struck me that I suffered from the same ailment! I was judging him, thinking myself to be more broad-minded and superior because I didn't go around trying to convert those of different religious belief to my way of thinking. But my thought of judging was as wrong as his act of trying to force his opinion on another, and my fault was much more subtle. He at least came right out in the open, while I sat quiet, smug, judging mentally. The admonition "Wherefore let him that thinketh he standeth take heed lest he fall," spoke centuries ago seemed to apply directly to me, and much chastened I resolved anew to be more alert against this insidious and deep-rooted habit of judging.

The greatest barrier to the unity of man, to brotherhood, is the negative habit of judging. It is so easy to judge quickly, but so difficult to take time to learn and understand the true motive back of the act that called forth our judgment. But why should we judge? Did not Paul teach us that we must under no consideration judge our brother? These were his words: "Why dost thou judge thy brother? or . . . why dost thou set at nought thy brother? for we shall all stand before the judgment seat of God. . . . Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or any occasion of falling."

Jesus' words were: "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

If we place a lighted lamp in an open window on a dark night it will guide the footsteps of the passer-by. The lamp is not trying to guide, but by its illumination it does guide. If we are sincerely living the teaching

f Jesus our light will also shine and every passer-by vill benefit.

If we are convinced by the fruits of our life that ur understanding of God is the right one we shall rove it quicker and much more effectively by living it ather than arguing about it. If we are growing in indness, understanding, tolerance, and a consciousess of brotherhood, we can be sure our understandng is right for us. If our brother, who holds different iews, is also growing in kindness, tolerance, and rotherliness, it is proof that his understanding is right or him. Why then should we disturb his growth by forcng new, unasked-for thoughts upon him? We might onfuse him, and again we might antagonize him, for o one likes to be challenged to change his thoughts bout God. But if we share Godlike qualities we may oth be inspired to rise to an even higher understanding.

It is not the name of the denomination that is imortant, nor the place where we worship. But it is imortant that we earnestly desire to know more of God nd to live more as He wills. How we express this lesire is for God, not man, to judge; and according to ur earnest faithfulness will God reveal Himself and nfold His plan to each one.

But are judgments against individuals who differ rom us the only judgments we must be on guard gainst?

Amid the confusion in the world, faced with sitiations that have never had to be met before, trying to nake new and necessary adjustments in our way of livng, we have made many new plans, imposed new retrictions, and passed new laws. These have called forth nuch critical judgment. Is this judgment justifiable, or lo the words "Judge not" apply here also?

When the Pharisees tried to catch Jesus in H words they came to Him saying: "Teacher, we know that thou art true . . . and carest not for any one: fo thou regardest not the person of men. Tell us there fore, what thinkest thou? Is it lawful to give tribut unto Caesar, or not? But Jesus perceived their wicked ness . . . and he saith unto them . . . Render therefor unto Caesar the things that are Caesar's; and unto Go the things that are God's."

Plans, restrictions, and laws are made in the effor to bring about the greatest amount of good for th greatest number of people. In this period of transitio many changes are constantly being made for they ar necessary. Impersonal, constructive criticism made i the effort to further aid us through this critical perio by those in a position to know is essential. To obey thes laws, plans, and restrictions, without judging, eve though we may not wholly agree with them, is to rende to Caesar the things that are Caesar's.

But while doing this we must not forget to render t God the things that are God's. We do this when w hold fast to Jesus' teachings.

The essence of this teaching is that there is but on life. Anything that causes us to forget this must b abolished. When we judge, whether our judgment aimed at an individual, a denomination, or a law, w do forget this and descend from the consciousness of th One to the consciousness of the many. This brings consciousness of separation, and it was this which Jesu knew and constantly warned us against. That is why H taught over and over again that we are not to judg Personal judgment always springs from the sense o separation and is always based on how we think tha which we judge is going to affect us individually. Bu

whether a person, a thing, or an issue, when we allow ourselves to judge it we at once work against our own progress toward unity. If we faithfully follow the teachings of the Master we will strive to rise above our personal reactions and touch the consciousness that recognizes each man as divine. As we grow in this understanding our consciousness of separation will diminish, and as that goes the need for laws, plans, and restrictions will also diminish, for each man will be working for the unity of all men and there will be no need of laws to force him to remember his brother's need.

Then indeed can we say, "Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us."

For This Awareness

Mabel Hatton Marks

Thanks be to God for hearts that are aware
Of life's evolving beauty everywhere.
Thanks be to Him that we have eyes to see
The small and great in lovely harmony.
From blossoms wakened by the dawn's clear rays
To planets whirling their appointed ways.
Thanks be to Him that we have ears to hear
His voice in all His works, afar and near,
From lilt of bird song to the distant roar
Of mighty waters breaking on the shore.
We lift a psalm of praise for everything
Of beauty that the changing seasons bring.
Our deepest thanks be that we are a part
Of Him whose presence dwells within the heart.
For this awareness all along life's way
We give Him thanks today and every day.

God the Only Power

C. STANLEY LONG

WHEN PAUL WROTE to the Corinthians, "Ey hath not seen, nor ear heard, neither hav entered into the heart of man, the thing which God hath prepared for them that love him," h was not referring to some state in the hereafter, but t things that are possible to know and experience he on the earth. If our eyes could be opened to see th abundance of God's provision of ideas, should we b dismayed or lose courage and faith because a wron view of God and man sees failure and disaster? We a need to pray that our eyes be opened to see more of th reality of things, for looking at the material closes ou vision to spiritual things; and this spiritual vision o the infinite realities of Mind, of its infinite resources o love and good will and kindness, and all divine idea is needed to lead humanity out of its labyrinth of fea and race thoughts into the kingdom of God on earth

Do you ever stop to think how limited is our prese view of creation and that this is due to our limite view of God and man? We look at trees and landscap and flowers and persons and believe we are seeing th objects of creation; but how permanent are they? The present expressions of beauty and utility are linked t a perpetual process of change and decay, so that today delights may be tomorrow's disappointments.

As we look at the persons and things around u from day to day we should ask ourselves the questio What do we need to correct our view so that the orde harmony, and perfection that are now invisible may b

come visible and lasting? The ability to see things aright is not denied to anyone, else Truth would be in partnership with false belief, and perfection would be impossible; but disuse of true vision or its burial in material belief will deprive us of the priceless gain that may be realized from it.

The only way to look at things is from the standpoint of the Creator. The man who produces a machine is naturally the one who understands it best. If we really believe that God, Divine Mind, alone creates and governs man and the universe, we shall have no desire to look at them or to regard them in any other light; but if we believe that other things besides God are at work in the universe, we shall only see what our beliefs picture to us.

We repeat the statement that God is the only power and presence; but does this really represent our own view if we consent, by our fears if not with our lips, to the dominion of other powers and believe in the presence of conditions that do not reflect Him? We say that God is omniscient, knowing and seeing no evil; but what does this mean to us when we go on admitting evil of ourselves and condemning others for their shortcomings and criticizing their faults? It is not what we declare of God but what we think of Him that counts; in other words, it is not saying good but thinking good, not saying love but thinking love. When it is otherwise, we are only deceiving ourselves as to our real position.

It is plain that if God, good, is the only power, no other view of power is correct. We may say that we do not do this, but so long as we are afraid of false beliefs we are attaching power to them. It is true that the activities of these beliefs need to be counteracted, but

this can be done only through understanding, n through fear. Our admissions to ourselves, wheth consciously or unconsciously, that race thoughts are power or law must be reversed through an intellige perception of God's allness before we can realize ful our freedom from their influences. We are servants our admissions, whether of wrong belief, which resul in self-chastisement, or of Truth, which leads to ema cipation.

We cannot overemphasize the essential importan of these things in our mental work. Because the litt grain of Truth that we have assimilated has done much for us we are too apt to rest satisfied with o present limited views of God and man, whereas we a only at the beginning of our understanding, and the is much yet to be corrected in our thoughts and belief We must look toward the consciousness of divin thoughts and the attainment of more spiritual idea It is extremely difficult, as you know, to walk in a direction toward which we are not looking or to a complish a desired purpose in an attitude of doubt a uncertainty.

Now since it is evident that man did not crea himself, something must have given him being. Wh was it? Did hatred, anger, fear, selfishness ever produ anything real? Did they or any of their kind bring for man and endow him with life and consciousness? Cou they give peace or joy or blessedness to the earth f even one day? Then what is it that stands back of ma and the universe, that established their place and ide tity, and that maintains the reality of what they ar What would you call it, since the things we class false belief have no creative power and have never pr duced life or intelligence? Is it not that which eve

orm of evil opposes and would destroy if it could?

Take your own consciousness of life, your own in-ividual identity. Do you fully realize what stands back f it, this unseen something that gives intelligence to eing and to which you are inseparably linked? Call : principle or love or Divine Mind or anything else, it s all the same to the truth of what it is; and this un-mited divinity never changes; it is the same today as vhen the Scriptures were lived and written, and it can ever be displaced, depleted, or destroyed.

This means that we shall not go forward with midity, fear, or distrust. We should not be told to act s if possessing all power from God if we did not ctually possess it. We hesitate to act in this way because f lack of faith, not because the power is not ours. When e fully realize this power, then the correct view of God and man embraces their unity in our consciousness, heir absolute oneness or coexistence; and this means that here is in reality no possible space between them, no round where race thoughts can carry out their activities, nd without such ground or field of opportunity the nemies of man's Godlikeness become nothing. This iew, carried into life practice, literally fulfills the Scrip-ire "Thine enemies shall be found liars unto thee; nd thou shalt tread upon their high places."

Man's true identity is in Divine Mind. The idea has no mind separate from the one universal realm of ideas. Man must establish himself in the one and only Mind. He came forth from it, and his whole existence depends upon it; then why should he not consciously make the mental connection that will establish the harmony and order upon which all existence depends?

—CHARLES FILLMORE

Awake and Sing

CLARA BERANGER

JESUS PREACHED perfection as the goal of human e deavor. "Be ye therefore perfect, even as your F ther which is in heaven is perfect." He was the o great overcomer of imperfection; and by His life a teaching He encouraged us to be the same. "He th believeth on me, the works that I do shall he do als and greater *works* than these shall he do." "If ye kne these things, happy are ye if ye do them."

Again Jesus said: "Seek ye first the kingdom o God, and his righteousness, and all these things sha be added unto you." The mistakes we have made, th ills we have suffered, are the result of our failure t seek first the kingdom of God. We have let love o material wealth and power interfere with our spiritua good. We have not achieved happiness and securit because we have been living only a fraction of our selves and not the whole. We understand the laws o nature and are willing to assume responsibility for th mistakes we make in breaking them. We understand the laws of mind, and are willing to assume responsi bility for the mistakes initiated by faulty thinking When Jesus said, "Except a man be born again, he cannot see the kingdom of God," He was saying in effect that unless we understand the laws of Spirit and live by them, we can never have true and lasting happi ness. We must assume responsibility for the mistakes we made in placing our hope of happiness and salva tion on material things, subject to change and destruc tion, instead of on things of the Spirit which endure.

"Ye shall know the truth, and the truth shall make you free." Truth means more than the absence of deceit or pretense, more than conformity to actual facts. To know the truth means to know the eternal changeless reality of the spirit as opposed to the relative, passing, changing facts of the outer world. What is truth in fact today may be false tomorrow. "It is raining" may be a true statement of fact today, but tomorrow, when the sun shines, it will be false. Only the principle of God is "the same yesterday, and to-day, and for ever." Although God is not tangible or visible, every aspect of His Spirit that men believe in and use bears fruit in the outer world. Faithful use of the Truth of God bears fruit not only in psychological and spiritual regeneration but in physical and material benefits: "all these things shall be added unto you."

In my own personal experience I have seen the fruits of faith in God manifested in many ways: in the solution of seemingly unsolvable problems, in release from extreme physical danger, in the reform of a confirmed drunkard after all sorts of "cures" had failed, in work provided for the jobless, in the healing of physical disease pronounced hopeless by physicians. These manifestations of faith are often called "miracles"; but isn't a miracle merely something we marvel at because we do not understand the means by which it is accomplished? Anything that exceeds the known powers of nature is called a miracle and credited to a supernatural agency. When we know and understand the laws of Spirit, we shall find that they work with the same inevitability as the laws of physical nature, and we can all become miracle workers.

We can make our faith bear fruit in increased physical vitality, more creative thinking, and greater love.

By the understanding of spiritual laws and the use o spiritual gifts we can add joy and power to our lif

The truth that will make us free is that we must b steadfast in our faith in God and act in accordance wit His divine standards. The urge of the Spirit of Goc in us is always toward beauty, joy, and power. "For a many as are led by the Spirit of God, they are the sons of God." As we are led by the divine drive of Spirit we learn to express its qualities and faculties in our life.

Great masses of people all over the world are now revolting against tyranny, the tyranny of rulers of state, of capitalistic employers, of bigoted preachers. They are fighting for the triumph of human freedom over self-ishness, greed, love of power, intolerance, and hatred. We as individuals have to take up the fight in our own life against bondage to physical appetites, selfish greed and ambition, prejudice and hatred. "Stand fast there-fore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The men upon whose teachings were founded the religions of the world all proclaimed the same truth, that only by knowing and practicing the presence of God can man achieve freedom and permanent happi-ness; only when he is face to face with God can he see in himself that which is eternally pure, perfect, and in-destructible. "There is a way out of all this darkness; and that is by perceiving Him who is beyond all dark-ness; there is no other way."

The secret of the happiness and security that men have sought for ages upon ages lies in living a complete life, wherein God is ever present as guide and friend; in awakening awareness of God to further our own spiritual welfare and the welfare of all humanity; in being loyal to our highest spiritual potentialities, and

working faithfully to bring them into actuality.

A regular program of meditation and prayer helps to keep us aware of God's presence. An outline is not intended as a hard and fast rule; merely as a suggestion that may prove helpful to others. Each person must work out the method best suited to his personal needs.

The early morning, before the day's activities have begun, is a good time for meditation. Reading a passage from the Bible or other literature of revelation helps tune the mind to a spiritual level, and stimulate awareness of God as the quickening energy of the body, the creative inspiration of the mind, and the joy-renewing love of the heart.

In the middle of the day, it is spiritually refreshing to cease for a moment from our occupation with things and to offer a short prayer for the enlightenment of mankind, for co-operation among men of good will everywhere, for the spread of peace, and for strength to keep peace within our own life. "Let there be peace on earth, and let it begin with me."

At night, before we begin formative prayer, it is well to review the day's thoughts and actions in order to find out whether we have thought, said, or done anything contrary to the Truth we know. If we have, we should waste no time in self-condemnation or regret, but instead we should pray for better judgment and greater strength of character the next time. If we feel we have progressed toward right thinking and right living, we should give thanks to God. The habit of making a nightly check-up on the day's activities is an opportunity to measure our spiritual progress to date and is an impulsive force toward greater spirituality in the future. After reviewing the day we speak the word in prayer: for inspiration and guidance, for the specific good we

desire in our life, and for help to others.

Besides these three definite prayer periods, we can pause for a moment any time and in any place to give thanks for benefits and blessings received.

Life need not be the joyless experience we so often make of it by our feverish drive on the production line issuing in impermanent, perishable things. Life can and should be a grand adventure on the path to everlasting joy. The spiritual life, as I understand it, does not signify acceptance of the old Puritan concept of renunciation of the joys of the body and mind; nor resignation to trouble as the will of God for us. Rather it means steadily increasing awareness of God as the source of all our good, as the Father who intends His children to be happy and joyous and free. Instead of being resigned to the trouble in the world, we should realize that God gave us power to overcome the world, that His will for us is ever for our well-being. "Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore."

But to enjoy these pleasures we must first seek His kingdom and learn to make use of the blessings we find there. We have spent a long time learning how to master physical laws; and they have not borne fruit in happiness or peace. Let us now begin to learn the laws that release the life of the spirit. "The fruit of the Spirit is love, joy, peace . . . If we live in the Spirit, let us also walk in the Spirit."

Let us assume dominion over the thoughts and emotions that hold us to "the earth, earthy" so that we may become the spiritual man which is "the Lord from heaven."

Let us lift up our consciousness from the level of the physical and intellectual to the high level of the

spiritual, where God is and from where all good comes.

Let us open our eyes to the beauty of God's kingdom, our ears to the truth of His words.

Let us use our God-given intelligence to direct our lives where we want them to go.

Let us constantly identify ourselves with God and be aware of the comforter within ourselves, "*even* the Spirit of truth."

Let us attain perfection by living the whole and perfect life that Jesus taught.

Let us be gods instead of underlings.

"Awake and sing, ye that dwell in the dust."

Unity in the Field

For personal instruction in the spiritual principles set forth in Unity literature, attend your nearest Unity center. There you will find fellowship with other sincere students who are learning the practical application of these principles to human problems.

The Unity centers listed in the back of this magazine under "Unity Annual Conference Members and Licensed Teachers" offer a ministry of devotional services, healing and prosperity meetings, and class instruction in the Unity teaching. The leaders have been trained by Unity School and endeavor to provide a teaching and a ministry of the same Christ standard as that presented by Unity School. You and your friends will always receive a cordial welcome.

Thy Name Is Sufficient for Me

BEVERLY E. FINCH

Thou . . . didst get thee a name . . . Thou . . . gavest them right judgments, and true laws . . . and . . . bread from heaven.

IN HIS 9th chapter Nehemiah points out at length many of the wonderful things that God had done to entitle Him to His glorious name. Had he prophesied in this present day he probably would have said, "He made a name for Himself by His goodness and tender mercies."

Through every phase of our unfoldment, from every angle, every aspect, every view of the picture of human experience, God's name reveals itself as a token of sufficiency.

God's name designates His nature or character in all its aspects to the extent that the two terms "name" and "nature" may be used interchangeably. At the time of conception within the soul of Spirit, the mother part of God, each one of His children took His name for the duration of life, eternity, and correspondingly came into possession of a glorious spiritual nature. Each individual soul retains this divine name no matter how many bodies it may be clothed with from time to time, or how far short it may fall of bringing into manifestation its innate perfection. When an individual soul discovers its oneness with the Father, it becomes aware that His name is its own by virtue of divine or spiritual relationship. It then enters upon the work of proving this unity—the oneness of its divine states of being with those of the Father—and of unfolding the divine

nature inherent within it, received as a legacy at the time of coming into being. It is a good name and never can be filched from the soul by any person or circumstance. It remains intact within regardless of any appearances to the contrary. It is a part of that soul and can be reclaimed at any time the choice is made. A certain good man who has charge of a large group of boys, many of whom were formerly delinquents, affirms that there are no bad boys; and he is spending his life proving the truth of his words and establishing the good name of each one in his care. Likewise we too can look beyond appearances, as we declare (and mean it) concerning all in our environment that there are no bad men or women and so help to establish the good name that is truly theirs.

Although you and I have inherited the Father's name, we nevertheless have a name to make for ourselves. A child may inherit a million dollars from his earthly father, but still he must prove that he is worthy of his inheritance by administering it wisely and in a manner that will reflect honor upon the father whose work enabled him to accumulate it.

God's name being multiple in meaning, let us begin with John's designation of His nature as love: "God is love." His name is hallowed by man when he accepts this aspect of His nature and his own corresponding nature, declaring: "I am the Spirit of love embodied, for Thy nature is fundamentally my nature and automatically expresses itself through me unless I do something to retard its expression." By accepting this truth about himself, man opens the way for Spirit to make use of him in outpicturing the divine loving nature, and thereby hallow His holy name.

Any version of God's name may be so treated. The

divine name may be viewed from angles as numerous as the facets of a diamond, each radiating divine light and sparkle, disclosing the various beauties of His nature, and each proving to be a distinct phase of our own growing perception and appreciation of His perfection. Summed up, we have the concept of "wholeness," which embraces all that God is, and suggests the idea that upon any given occasion man may single out any aspect for his own use, as he feels the need. Hence we declare with enthusiastic conviction: "God is my help in every need." Whatever the help we need, whether it involves more intelligence, more justice, more joy, more light, more peace, more power, more knowledge, more love to feed a hungry heart, or more courage to feed a weak one, it is all included within God's holy name. Daily we are confronted with a different or dissimilar need from that of yesterday: more patience, more substance, more nearly perfect organization or orderly arrangement of affairs, and so on. Surely God's name is sufficient for you and for me.

Today we need to draw upon His love, individualize it, and bring it into manifestation in order to harmonize human relations both at home and abroad. This we can and must do by blessing each individual in our environment and in the world at large and saying to him or her silently, "You are the embodiment of the Spirit of love." They then automatically express the central figure of love around which all His creatures revolve, just as the earth and other planets revolve around the sun, receiving from it their light and heat. They feel the magnetic drawing power of love when we speak this word for them, and their souls have an irresistible urge toward the Christ consciousness. Every one of us has the blessed privilege of dedicating each individual by this means

to a holy service. And we again have hallowed the name of the Father.

Another view of God's name reveals divine wisdom, and we invoke this most necessary of all faculties for use in the conduct of our affairs, individual and world-wide. Nehemiah acknowledges Him in these words: "Thou gavest also thy good Spirit [of wisdom] to instruct them." He is instructing men today as more of His people than ever before turn to Him for guidance toward ultimate victory, and dedicate to His name the work of bringing a lasting peace into the world. "His name shall be called . . . Counsellor." Having recognized Him in this capacity, we may then relax and wait to be guided at the right moment to do the wisest thing the situation may call for, giving thanks meanwhile that His counsel will be perfected in us and that His tender, all-powerful hand will gently push us into the right path of thought and action.

A man who had studied Truth only a couple of years but who had made good progress I once heard say: "Do you know, I rather enjoy being pushed around by God!" He had caught the vision that the power of God's hand "pushing him around," regardless of his personal will, was bringing order and harmony into his life where theretofore things had been more or less chaotic and disorganized. The remark brought to my mind the picture of a chess board, whereon the men were being moved about according to a pattern that is a guarantee of the ultimate attainment of divine perfection—Truth fully demonstrated—God showing Himself to have won the game and each man having willingly relied upon supreme wisdom and intelligence to attain the perfection of beauty and order.

We are told to "go in and possess the land," accept

the divine name and nature that is ours, but in so doing we must always remember that He is still in control of us and all our possessions—in reality, His possessions, of which we are but His stewards, in league with Him and to be glorified with Him. "Glorify thou me . . . with the glory which I had with thee before the world was." By these words Jesus disclosed that He knew He had won the game as the partner of His Father, having hallowed His name in all its aspects.

Patience too is plainly included in God's name when we realize how patiently He grows us and day by day watches us unfold the inner glory of His name. As we ask Him to "forgive our feverish ways" we can relax from all strain and stress and let His "still dews of quietness" contribute to our daily growth through every phase of development. Most of us when we have set our foot in the path of Truth and realize how much we have to do are impatient to manifest the fullness of our divine nature. But a tree never strains itself to grow faster than God is doing; nor should we. "Patience" must have her "perfect work."

Another aspect of His name is borne home to us in the word "justice." God is pre-eminently just, and any injustice that seems to assail us in our affairs is under the divine law of adjustment when the matter is placed wholly in the hands of the Spirit of justice. Our acknowledgment of the law is the switch that sets it in motion, and once started, nothing can prevent or stop its working until we turn off the switch by ceasing to acknowledge it. The Spirit of justice "worketh in you both to will and to work, for his good pleasure." When we appeal to the Spirit of justice in faith, it will justify the sufficiency of its name, and a perfect adjustment will be made for all concerned. In the courts of law

that man has set up for adjudicating cases of injustice we occasionally come across a judge imbued with the idea that "the quality of mercy is not strained," and we observe how the two aspects of God's name, love and justice, have met and "kissed each other." Truth is always just right in every particular. In the poetic phraseology of the Psalmist,

"Mercy and truth are met together;
Righteousness and peace have kissed each other."

The goddess of justice is represented as blind; but rather she dwells in the four-dimensional realm where she sees as God sees, and God's nature of impartial justice is expressed in her decisions: when we recognize the divine law as supreme.

Space does not permit us to go into the many aspects of God's holy name, but so definitely do we believe that God is peace that we must consider here this divine quality as a part of His nature. Man—unregenerate man—has devised many inventions, and one of these is war. In his ignorance he fights wars to bring about peace, while all the time he is living and moving in the very presence of peace. This knowing is all that is necessary to free him from the seeming necessity of strife and war. God is the Father of Peace and His Son is the Prince of Peace.

We are exhorted many times to "call upon the name of the Lord," but it is not necessary that we be urged to do this when we realize the scope of that name and realize that we are free to use it at any time for our salvation from inharmony. It will bring us to our heavenly home, not in the sky but in our own consciousness, which is our world, our home. It is a magic name, capable of performing wonders for us as we learn to use it: "His name shall be called Wonderful."

"Ye Do Err, Not Knowing"

AYRTIA Z. DREW

ONE OF THE Master's statements, "Ye do err, not knowing the scriptures," indicates the importance He placed upon a knowledge of the Bible before one can make satisfactory spiritual progress and carry out the behest to do the works that He did. Students of history, archeology, or literature have found in this venerable volume a treasure house of information and inspiration, but for the practical Christian it is the very bread of life. It is a chart or compass that guides unerringly through the vicissitudes of everyday living. It has raised the standard of thinking and living wherever its precepts have been practiced, and as yet only a moiety of its wisdom has been utilized.

In view of this it would seem that it is time for the individual as well as the Christian church to "enlarge the place of thy tent . . . lengthen they cords, and strengthen they stakes." It is time to step out boldly and fearlessly on the promises of God, and to use more fully this great power which is ours through prayer and spiritual growth.

Charles P. Steinmetz, the eminent electrical engineer, said: "Some day people will learn that material things will not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories to the study of God and prayer, and the spiritual forces which as yet have hardly been scratched. When this days comes, the world will see more advancement in one generation than it has seen in the last four."

Those who are sincerely interested in living the principles set forth in the Bible need not wait for the scientists to take this momentous forward step. The contemplation of God and His spiritual qualities can have but one purpose, namely the further incorporation of these qualities into our life—to be practically demonstrated in speech and actions.

It is a well-established fact that devout men and women throughout the ages have caught glimpses of this infinite power and intelligence which we call God, and through prayer and faith have become so spiritually exalted and conscious of God's availability that man-made laws have been set aside and so-called miracles have been wrought. Did we but know enough of God's laws, we should doubtless realize that the miracles were not miracles but divinely natural events; for was not man given dominion, and are we not now "children of God"!

These illumined men and women were not more spiritually endowed than you and I, for God is "no respecter of persons." They but proved or made practical what they had learned in the Scriptures; they applied the wisdom of God to the problems at hand.

The question arises: How can I know more about God and my relationship to Him; how can I too utilize this power and emulate the work of Jesus? Unquestionably the answers lie in the Bible. Human values are perishable; material laws are not fixed; what seems true today may be disproved tomorrow. The scene shifts daily, and there is no substantial anchor in materiality. If we delve deeply into the Bible; if we study it as the scientist does the contents in his test tube; if we follow the excellent advice of the wise Solomon and search for wisdom and understanding as for fine gold, then we

shall discover the answer to all human problems. Wider horizons, thrilling spiritual adventures, glorious possibilities lie before the alert, progressive Christian.

The price of entering this new field of thought and action is spiritual-mindedness, and it is just here that mankind rebels, for it is loath to part with its preconceived ideas and its love of materiality. Yet it is "the spirit that giveth life; the flesh profiteth nothing."

We are told: "Have this mind in you, which was also in Christ Jesus." Surely this implies that the human mind must be subjugated to the divine; it means the utter eradication of criticism, jealousy, greed, prejudice, and selfishness. Certainly it means that the Christlike qualities of patience, forgiveness, and love must become the warp and woof and fiber of our thinking. But here again humanity stumbles, for the "flesh lusteth against the Spirit," and we find on every side attempts to justify habits of thought and behavior. The human mind resists the command to forgive "seventy times seven times" and to love one's enemies.

Reverently thoughtful men and women ask: How can I more fully exemplify the teachings of the Way-Shower in my daily living? It is not difficult. The way may be straight and narrow, but that should make it easier not to become confused and lost on the broader and more divergent highways. Then too there are guideposts pointing the way all along the journey.

Jesus' words "If ye love me, ye will keep my commandments" is a definite directive. If a person is unafraid of rigid self-examination, if he will practice a bit of self-abnegation, he may discover that he is falling far short of practicing the commandments of Jesus as well as the older Ten Commandments. To make practical even a few of the precepts given in the Sermon on

the Mount would revolutionize one's thinking and actions and set one's feet on the path to greater peace and understanding of this God-given power.

The pointed advice, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you," certainly deserves consideration. Are we putting God first in our everyday life? Do the God-like qualities of justice, honesty, and loving-kindness come before the thought of money, fame, and position? Are we not sometimes more interested in working for and accumulating "things" than in becoming spiritual-minded? The command is clear, "Seek ye first his kingdom," and if this is done it is certain that "things" or whatever is needful for our happiness and welfare will follow.

The Psalmist's cry to become a better channel for the grace of God,

"Let the words of my mouth, and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer,"

is a challenge to every Christian. If one is honestly seeking to progress spiritually; if he is striving for a closer at-one-ment with the divine, he should consider carefully these words. For thoughts and words can be controlled. It may require painstaking patience, perseverance, and even consecration; metaphorically speaking it may mean the "cutting off" of one's right hand, but the command to "put off the old man with his doings" is definite. Assuredly good thoughts can be substituted for wrong ones; kind words can be spoken instead of bitter ones.

Applied Christianity is not passive; it is vigorously progressive. Each year should find us farther on the

path; proofs of God's guidance, supply, and protection should abound. There may be Red Seas to cross and days in the wilderness, but "God is . . . a very present help in trouble," and if we are steadfast and faithful the waters will not overflow us, the way will open, and we shall be the stronger for the testing of our faith and understanding.

It is worth while to note that frequently throughout the Bible we are required to do some very definite thing before we receive benefits. "Delight thyself in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD . . . and he shall bring *it* to pass." "In all thy ways acknowledge him, and he shall direct thy paths."

Over and over again we are admonished to trust, fear not, rejoice and be glad. To frightened human sense it may seem difficult, even impossible, in view of what lies before, but through understanding, faith, and perseverance we overcome obstacles and experience new peace and quiet joy. It is this type of dynamic thinking and living that will push on through the ages.

Jesus was neither visionary nor impractical. He lived the precepts that He taught; He proved His words by His deeds. Can we do less than follow His consummate example? His words "Ye do err, not knowing the scriptures," ringing down the centuries, should be a rebuke and a challenge to all Christians.

Oh, the wonderful richness of life when it is all thus backed by the priority of God! It is the great illumination of all living.—PHILLIPS BROOKS

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, November 4, 1945

UNITY SUBJECT—*Truth Put into Practice.*

INTERNATIONAL SUBJECT—*The Church as a Fellowship.*—Rom. 12:3-18.

3. For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith.

4. For even as we have many members in one body, and all the members have not the same office:

5. So we, who are many, are one body in Christ, and severally members one of another.

6. And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of our faith;

7. Or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching;

8. Or he that exhorteth, to his exhorting: he that giveth, *let him do it* with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

9. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.

10. In love of the brethren be tenderly affectioned one to another; in honor preferring one another;

11. In diligence not slothful; fervent in spirit; serving the Lord;

12. Rejoicing in hope; patient in tribulation; continuing stedfastly in prayer;

13. Communicating to the necessities of the saints; given to hospitality.

14. Bless them that persecute you; bless, and curse not.

15. Rejoice with them that rejoice; weep with them that weep.

16. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits.

17. Render to no man evil for evil. Take thought for things honorable in the sight of all men.

18. If it be possible, as much as in you lieth, be at peace with all men.

GOLDEN TEXT—*Be tenderly affectioned one to another; in honor preferring one another.*—Rom. 12:10.

SILENT PRAYER—*I use my understanding in all that I do, and by proving it practical I prove it true.*

The change of mind known as "conversion" has sometimes been observed to have a peculiar effect on those who before conversion were active and full of initiative. After they are "converted" they may remain active or they may lose their initiative through acquiring the habit of waiting on God and expecting to be told at every step what to do. Truth is true only if it works when applied practically to our daily life and affairs.

Faith is a variable faculty. Everyone has a certain measure of it. We are to use what we have, and not to presume to use what we have not. True spiritual faith is the solid ground under our feet when we step out into the unknown realm of spiritual causes. To step out on our doubts and uncertainties is to tempt God and through failure lose the faith that we have. Each man is to act "according as God hath dealt

to each man a measure of faith," not to wait for more faith to develop; for faith develops through being used. To act without enough faith to bear us up is to act rashly, to think of ourselves more highly than we ought to think. As we use wisdom, thinking soberly or "sanely," our faith grows little by little, every bit of it being used constantly until it becomes firm enough to bear the weight of all our decisions, thoughts, and acts.

The physical body is an aggregate of members held together in a unity of potential power by its various systems. The skeletal system or bony framework supports the organs, the circulatory system or blood that is the life of all the organs, and the nervous system without which conscious life would cease. In like manner individuals form aggregations or societies within the limits of the race. Men are made one by virtue of the skeletal system of faith in a power higher than themselves. Those who lack faith in God are foreign bodies in the aggregation of believers.

Those who have active faith put it to work in living the life of the Christ. The Christ life is the circulatory system of the body of believers. They are workers because they have faith in God. "I believed, and therefore did I speak," and also act. What I believe I wish to make clear to others that they also may have an opportunity to see what I have seen. It may prove to be vital to them.

Those whose faith is in God and who live the life of the Christ are further made one by virtue of the Spirit of the Christ that animates them. As the nervous system is to the body so is the Christ Spirit in the mind and heart of the society of Christ-actuated individuals. The various activities, prophesying, ministering, teach-

ing, exhorting, giving, ruling, showing mercy, hinge on unity of the Spirit.

To express love where love is not active in consciousness is to play the hypocrite. Those who wish to be one with the spiritual body of believers and practicers of Truth first study to be sure that they know what love is. As they develop unselfish devotion to Truth and rightness they express it to others, not just occasionally, as they may be moved to do, but diligently and habitually, as the physical body breathes ceaselessly in order to live. When love is the dominant spirit that rises to meet others without respect to person, it is without hypocrisy. In the one who has in himself the love of the Christ the self drops entirely from sight.

Among those of like interests outer harmony is to be expected, but a condition of inner harmony extends the radius of peace and good will to cover the entire range of human relations.

He whose life is hid with Christ is active. Sloth has no place in spiritual service. Enthusiasm, diligence, and service to the utmost of one's ability quicken the mind and make it susceptible to the Spirit of power. Hope lightens the load by relieving the mind of foreboding and giving one a lively anticipation of good to come. Steadfastness in prayer is an expression of the faith that will not acknowledge defeat but that continues to cherish the law until the blessing comes.

To live at peace with all men is a high ideal especially when the world is girdled with war. But to know peace in ourselves is to start a center of good will from which peace will spread in ever-widening circles until it again becomes universal. On earth peace through good will is the first message of the Christ to the race as a whole.

QUESTIONS

1. How far are we justified in acting on our faith?
2. What is meant by the admonition not to think of ourselves more highly than we ought to think?
3. To what in the physical economy of man does faith among men correspond?
4. To what may the life of the Christ be compared when it is actively lived?
5. To what is the Spirit of the Christ analogous in the physical body?
6. What kind of love is without hypocrisy?
7. What is the first message of the Christ to the race as a whole?

Lesson 6, November 11, 1945

UNITY SUBJECT—*The Kingdom of God.*

INTERNATIONAL SUBJECT—*The Fruits of Public Worship.*—Isa. 6:1-8; Eph. 5:15-21.

1. In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
2. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
3. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory.
4. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.
5. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.
6. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:
7. And he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.

8. And I heard the voice of the Lord, saying, Whom
ll I send, and who will go for us? Then I said, Here am
send me.

15. Look therefore carefully how ye walk, not as unwise,
: as wise;

16. Redeeming the time, because the days are evil.

17. Wherefore be ye not foolish, but understand what
: will of the Lord is.

18. And be not drunken with wine, wherein is riot, but
filled with the Spirit;

19. Speaking one to another in psalms and hymns and
ritual songs, singing and making melody with your heart
the Lord;

20. Giving thanks always for all things in the name of our
rd Jesus Christ to God, even the Father;

21. Subjecting yourselves one to another in the fear of
rist.

GOLDEN TEXT—

raise ye Jehovah.
will give thanks unto Jehovah with my whole heart;
the council of the upright, and in the congregation.
—Psalms 111:1.

SILENT PRAYER—*The kingdom of love and good*
ill within and around me is the highest ideal state
at I can conceive of.

Earthly governments may seem as enduring as the
ock of Gibraltar. Uzziah reigned fifty-two years, and
is kingdom seemed founded to last. Nevertheless it
ame to an end and not a vestige of it remains today.
'he kingdom of God on the other hand is eternal,
xisting in the heart of all who feel and express love
nd good will.

The name Uzziah means "Jehovah is strength,"
glory of the Lord." A realization of strength as com-
ng from Jehovah builds up a consciousness of power

that manifests itself in the life. When the dominating physical strength loses its hold on the organism the higher self (Isaiah, meaning "Jehovah is salvation") begins the purification and renewal of the body.

Isaiah began by seeing the Lord in a vision. Although "no man hath beheld God at any time," anyone may have a vision of God and may imagine what God is like. God is the highest conception of good that anyone can have. Isaiah saw the Lord "high and lifted up; and his train filled the temple." Thus the spirit of love and good will fills the body temple of him who is conscious of divine power in himself.

The body is kept in perfect health and radiant strength and ability when it is infiltrated with spiritual strength, love, and wisdom. This infilling is the first step to be taken by one who wishes consciousness of God to embrace his physical as well as his mental and psychic nature.

Consciousness of God may be total. "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." As we aspire to use our best gifts in the service of the Highest and to bring all our other powers into line with it, we begin to make progress in spiritual development. As we become conscious of the divine we begin to see it manifested in all life.

As we realize the infinite power of the spiritual realm we are filled with awe at the thought of what is placed within our reach and doubts of our fitness for the task of co-operating with Divine Mind assail us. "Woe is me! for I am undone." A vision of limitless power without the understanding to make practical use of it brings keen disappointment.

Isaiah declared that his lips were unclean. The "word" is God in that our ability to make it express our

feelings and convictions distinguishes us from the wordless lower animals. With thought and the power to communicate it in articulate speech the word becomes flesh, and the flesh in turn becomes again the word as we learn to express our true thought. Concentrating on the Spirit of truth within the heart harmonizes the whole life and brings out a certain sincerity before we can realize that we are "sons of the Most High."

Infinite in wisdom and power, God finds a use for our efforts in the scheme of things. "Whom shall I send, and who will go for us?" We may not be necessary to the purposes of the Infinite, but it is necessary for our well-being that we engage in work that elevates mind and heart and takes us out of our narrow, petty, personal self into a wider, clearer view. We work out our salvation.

As we realize that God helps us to a sane outlook and a balanced perspective of life, we learn to bring such a state into existence. When we turn our case or our brother's case over to God we do not thereby wash our hands of all part in the task of relieving him of his burdens. Our part is to speak the word of freedom for him and help him carry the load until such time as he sees freedom for himself and claims it.

In all successful thinking the mind works along certain definite lines. As we realize the consummation of an idea we make it our own. Doubting or weak thinking interferes with full understanding by interrupting the orderly thinking processes. We are not to limit the range of our understanding but are to claim understanding of whatever truth becomes necessary to us.

QUESTIONS

1. Where do we first enter the kingdom of God?
2. How do we ordinarily "see" God?

3. Before we can realize that we are "sons of the Most High" what step is necessary for us to take?
4. Is our work necessary to the fulfillment of the purposes of the Infinite, or is it necessary to us only?
5. How do we gain a sane outlook and a balanced perspective of life?
6. Is persistent thinking about a subject essential to a clear understanding of it, or do we grasp the full import of an idea by merely claiming it?

Lesson 7, November 18, 1945

UNITY SUBJECT—*He That Gathereth.*

INTERNATIONAL SUBJECT—*The World Outreach of Christians.*—Acts 11:21-30; 12:24—13:4.

21. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

22. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23. Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord;

24. For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

25. And he went forth to Tarsus to seek for Saul;

26. And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27. Now in these days there came down prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius.

29. And the disciples, every man according to his ability,

determined to send relief unto the brethren that dwelt in Judæa:

30. Which also they did, sending it to the elders by the hand of Barnabas and Saul.

24. But the word of God grew and multiplied.

25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

1. Now there were at Antioch, in the church that was *there,* prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

GOLDEN TEXT—*And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.*—Mark 16:15.

SILENT PRAYER—*I put all my faculties at the disposition of the Christ mind so that my powers may be adequate to all my needs.*

When the faculties are concentrated on one purpose the individual's power to achieve is multiplied many times beyond what it is when his mind is in a scattered or unconcentrated state. Although the disciples were scattered abroad after the persecution that began with the stoning of Stephen, they concentrated their thought and gave much of their time to preaching the gospel of the kingdom. They closed their houses and discontinued their customary pursuits, but they gave little heed to the externals of life. Their main object was

to make their good news known to as many people in as short a time as possible. Such concentrated effort brings immediate results. "The hand of the Lord was with them: and a great number that believed turned unto the Lord."

Zeal for Truth is not diminished or dissipated by opposition. It grows and develops regardless of opposition, sometimes even increasing as it meets opposing forces. Jesus forewarned His disciples that the time would come when "whosoever killeth you shall think that he offereth service unto God." This foreknowledge did not dampen their ardor; nor did persecution, when it came, decrease their efforts to make known the nature and truth of the kingdom. The effect of opposition is a concentrating of the attention and a redoubling of effort to reach the desired goal. For this reason a certain measure of opposition is a contributing factor to the success of an undertaking.

The liberal-minded person does not confine his interests in Truth to his immediate family and friends but exposes all to its influence. The Greeks as well as the Jews were early confronted with the gospel of the Christ. On hearing of this departure from the established custom of preaching only to Jews, the church in Jerusalem sent Barnabas, a trusted member of its congregation, to investigate and report on the state of the church in Antioch. We may apply our understanding of Truth and our interest in spiritual things to all that has to do with us as individuals or as members of society. Truth is universal in its application. It cannot be limited to the field of religion but penetrates all fields, for it is the foundation of them all.

When our intellectual nature (represented by the Greeks) is transformed, our outlook is immeasurably en-

larged. When reason and intuitive truth unite in a harmonious movement in our consciousness they usher in the true light of the Christ consciousness. Each of us becomes the light of our world as we follow the Christ as our guide. In every period of history the spiritually enlightened person is the light of the world in proportion to the measure of his enlightenment. In a fuller measure than any other man that ever lived Jesus Christ became the "light of the world" for His own age as well as for subsequent generations.

The name Barnabas means "son of exhortation." He was "a good man, and full of the Holy Spirit and of faith." Thus equipped, he soon perceived the desirability of placing all men under the influence of the enlightenment or "infilling" of the Spirit of the Christ. The Holy Spirit gives an appreciation of the value of purposefulness. Barnabas "exhorted them all, that with purpose of heart they would cleave unto the Lord." If they heeded this single exhortation they were likely to live harmoniously regardless of a difference in nationality or race.

The prophet Agabus symbolizes that in us which perceives the various forces operating in the soul, which observes the point at which these forces are likely to clash and the obvious outcome.

The relief sent by the Christians of Antioch to those of Jerusalem was an expression of the Christ Spirit, which gives "with liberality." The Christ Spirit is seen today in the ministering to the suffering and want caused by the war. The spirit that binds up the wounds of friend and enemy alike is an example of the universal love and good will that some day will do away with war and make all men brothers. Then the kingdom of God will be ushered in permanently.

QUESTIONS

1. Is concentration of thought dependent on favorable conditions or surroundings?
2. Does opposition contribute to the success or failure of an undertaking?
3. To what may we apply our understanding of Truth and our interest in spiritual things?
4. When reason and intuitive truth unite in our consciousness what follows?
5. In what measure may we become the "light of the world"?
6. What form of universal love and good will is manifest in the world today?

Lesson 8, November 25, 1945

UNITY SUBJECT—*Faith Strengthened in Unity.*

INTERNATIONAL SUBJECT—*Christians and the Community.*—John 17:20-23; Acts 15:22-29.

20. Neither for these only do I pray, but for them also that believe on me through their word;

21. That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

22. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one;

23. I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

22. Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely,* Judas called Barsabbas, and Silas, chief men among the brethren:

23. And they wrote *thus* by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24. Forasmuch as we have heard that certain who went

out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25. It seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

28. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

29. That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

GOLDEN TEXT—*We are God's fellow-workers.*—I Cor. 3:9.

SILENT PRAYER—*As my spirit, soul, and body are one, so love, wisdom, and power become one also in me through Christ.*

The Holy Spirit consciousness is possible only to those who first learn to stand alone. He who depends on another for support, no matter how slightly, puts personality between himself and the realization of the Holy Spirit. He who seeks to become conscious of the wholeness of Spirit must eliminate personality. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you."

Jesus knew how to stand alone. Not so His disciples in the beginning. They went about in pairs for safety's sake. They all met together to break bread on the first day of the week. In a dozen ways they showed their mutual dependence and lack of individual strength. Strength did not come to them until after Pentecost. It comes to us only as we develop strength and learn to

bring all our faculties into the unity of the Spirit.

The church council or conference described in the text of this lesson is one of the first of an endless chain of attempts to realize unity. The habit of conferring grows rather than diminishes with the lengthening history of the race. The first church council was an attempt to ease the conditions of membership for the minority group, and the concessions to that end were all made by the majority group that showed unselfish consideration of a high order. When the stronger willingly gives way to the will of the weaker, unity of spirit is already achieved. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." The majority group that pleases itself, forcing its will on the weaker, by that act destroys the possibility of unity. For unity of the Spirit is voluntary oneness. Holding to fundamental principles, it yields minor points or details.

The unifying of a person's forces makes his life more effective in service to his fellow men and more satisfying to himself as an individual. The apostles and the elders represent the developed faculties that have been brought under the control of the higher self and made to function as an undivided whole of a higher order than the personal self can reach.

Peter represents faith. His statement before the council gave its members the authority they needed to dispense with the rite of circumcision in admitting Gentiles to membership in the Christian church. Under the law of Jesus Christ circumcision is spiritual, being, as Paul describes it, of the heart and symbolizing the purification of the individual from sin and death. Viewed in this way, circumcision is not so much an obsolete custom as a spiritual experience to which everyone who

believes in right thinking and sane living should aspire.

Humanly speaking, perfection is an impossible ideal. Only in the Holy Spirit consciousness can we obey the command to be perfect as the heavenly Father is perfect: "I in them, and thou in me, that they may be perfected into one." Perfection is realized through conscious unity.

The divine law orders our life according to our conscience. We do not always feel the reaction immediately, but sooner or later things happen to us according as we have known in our heart that we were right or wrong. In a broad sense no accord or agreement that men reach will have permanent value unless it satisfies the conscience of all concerned. Where conscience is not awake only natural life is involved. Birth into a consciousness of the higher realm inevitably results in a quickening of the conscience.

In the fixing of the status of the Gentile Christians the apostles and the elders in Jerusalem gave first and chief weight to the finding of the Holy Spirit. "It seemed good to the Holy Spirit, and to us." In reaching an accord on matters involving principle this is the final step to be taken. Unless we obtain the approval of the Holy Spirit within us our decisions will not stand.

As we learn to harmonize our inner nature with our environment and live at peace as individuals and as members of society, we find and follow the rule of life laid down in this lesson. We hold ourselves to a strict accounting in matters of conduct but exercise tolerance toward others, requiring of them only loyalty to fundamental principles.

QUESTIONS

1. What state is necessary to a consciousness of the Holy Spirit?

2. How do we gain the power to stand alone?
3. What spirit is in evidence when the majority group exerts itself to ease the conditions under which the minority group may become one with them?
4. What distinguishes unity of the Spirit?
5. How is perfection realized?
6. What has conscience to do with the adjustment of the individual and society to the divine law?

The Timeless God

Clarence Edwin Flynn

Before the threshold of the world's first morning,
Before the first dew fell upon the sod,
Before the sky had starlight's bright adorning,
Or the first roses blossomed, there was God.

Ties that He binds change has no power to sever.
No yesterday is lost in distance dim.
The Great I AM He was and is forever;
Past, present, future are alike to Him.

A day, a thousand years—there is no measure;
His times fade not with any dying sun.
What He bestows is an abiding treasure;
All is eternal with the timeless One.

His skies of gladness know no overcasting
With clouds of fear. No requiems are sung.
From everlasting unto everlasting
Who companies with Him is always young.

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SEVERAL weeks ago I wrote to you asking for your prayers about a skin disorder. Immediately the breaking out of new eruptions ceased, and my skin is now perfectly clear. Inclosed is a love offering, and please accept my thanks for your prayers, and may God always bless your wonderful work.—*A. J. S., Montana.*

I WROTE YOU recently in respect to my physical condition, asking for your prayers. I am glad to report most of the cough, which had gotten such a firm hold upon me—to the extent that I could not sleep or find any rest—has entirely disappeared. I want to thank you from the very depths of my heart for the help that came —I am confident, through your prayers.—*M. B. F., Minnesota.*

I WISH TO thank you for your prayers for my nephew C——. He had scarlet fever; it left him so weak that he had what the doctors called a toxic stroke. His eyes became crossed, and he could not handle himself right. I wrote to you for prayers, and within a week his eyes were straight and strong and he could run and play. He is getting better all the time, and I am so thankful

to our dear God and to you for your prayers and help. —*E. W., Kentucky.*

SOME TIME ago you gave prayers for my wife, who was seriously ill with cancer. I am happy to inform you that she is fully recovered and the picture of health. I want to thank you people and God for her recovery. It would never have been possible without Him, I am sure. Thank you for showing us the way.—*N. A. S., California.*

Filled with Plenty

THANK YOU so much for your prayers. That new and perfect job for my husband is ours. For two years we have prayed for it and had not even a chance at an interview, due principally to my husband's age (on paper fifty years looks old). Then suddenly comes this interview. Is it not wonderful what God does for us mortals? It just proves to me that God shuts all doors except the right one, and if we do not try to pry open the wrong one the right one will be opened from within.

For twenty-one years my husband was in the finance business, and then came the war and wiped out the entire business. He then came to Indianapolis and took up war-manufacturing accounting. In his two and a half years here, due to war conditions, his experience is the equivalent of five or six years.

Last week while he was in Chicago on family business someone told him of a job open, and when he interviewed the people he found it was a job requiring experience both in finance and manufacturing accounting. After an hour of interviewing the employer said to him, "Mr. D——, you are the answer to our prayers." When later they called in a consultant the consultant

said, "Not one man in a hundred would have this exact combination of experiences. I think he is the perfect man for the job. His age should make no difference, for he is young in mind and sound physically."—*Mrs. H. D., Indiana.*

His Truth Is a Shield

I HAVE had so many beautiful and seemingly miraculous things happen to me since becoming interested in your work that it is hard to stop at just one of them but I must tell you what happened yesterday.

Last June my husband was retired from the work he had done all his life. Friday he started with a new employer, and he had some work outlined for Monday. This work necessitated a trip to the other side of the city, I should say at least fifteen miles from our home. Early Saturday evening we decided to make the trip then to save time Monday.

Coming home, we had to transfer twice, and on arriving, we found that a paper in the case had been lost from my husband's overcoat pocket. You can imagine our dismay. Suddenly I called on my faith in order to know that we would find it if it was for our good.

Sunday morning we retraced our steps, and at the first transfer point searched for one half block each way, thinking someone might have picked up the paper and thrown it in the street.

At the next transfer point we searched under the Elevated, thinking it might have been dropped when we climbed the stairs. It is a very busy transfer point, and my husband went to ask the ticket agent if it had been turned in. Then he decided to look in the street, and

here in the gutter was the paper, soiled but intact.

The man at the newsstand said he had swept and burned the papers on the other side of his stand and had just been too busy to sweep that side but intended to do so as soon as possible.

Perhaps you can imagine how deep were our thanks to God. It would have been pretty hard on him on almost the first day of his work to have to report the loss of a valuable paper.—*Mrs. E. E. K., Illinois.*

He Shall Have Abundance

As I EMPTIED my bank this beautiful sunny morning, I recalled the first bank I received from you, about three years ago, and how God has blest me since then.

Does everyone have doubts of the truth of the statements you send along with the bank? Do they think it silly that by just repeating words and trying to know what they mean they make the statement come true?

This was my experience, but after three years of living God's way to the best of my ability I cannot begin to count my blessings. There is the priceless boon of peace of mind, the constant glow of God's presence, health, joy, the opportunity to be of service in my community, a loving, understanding regard for all with whom I come in contact, the children coming to me each Sunday to learn of God's way and loving and using the lessons learned, a harmonious home life, and the knowing that wherever I go or whatever I am given to do God is my help and I will succeed. This last is my greatest blessing. Never before now was I ever sure of anybody or anything, but now I know. Jesus said my faith would make me whole, and of course it has, as all His statements are Truth.—*D. M. A., Wisconsin.*

Silent UNITY

The light that never was on land or sea now shines for me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 100 N Garfield
Bakersfield—Della Shutts, 320 Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 242½ S Beverly
Burbank—Harriett Sunday, 134 S Glen Oaks
Canoga Park—Nannie Highnote, 20126 Strathern
Compton—May Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams 815 S Hill; Dollee Phillips, 2215 7th
Monrovia—Irene Malloy, Monrovia Woman's club
North Hollywood—Herbert J. Schneider, 12236 Ventura
N Long Beach—May Butterworth, 42 E Market
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Riverside—Katherine Sweaney, 3614 Ninth
San Diego—Marie Fleming, 1944 30th
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—M. Elizabeth Hill, 528 Arizona; Sue Sikking, 304 Pacific bldg
South Gate—Edna Drebert, 2653 Santa Ana
Taft—Della Shutts, Savoy hotel
Vallejo—Helen Wade, Vallejo Women's club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, Brown Thomas bldg
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, West Coast hotel
Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mary West Fullenlove, Mildred Weidler, 220 E Monroe
Lakeland—Ida Decker, 270½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central
West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Eva Conover, 414 E Adams

INDIANA

Anderson—George Townsend, 217 Williams blk
Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum, Claypool hotel; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 523 S Washington

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Birmingham—Virginia Shipley, Community house
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, 63 Jefferson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Walfred Taurainen, 72½ N Saginaw
Royal Oak—Maud McCulloch, 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
Lee's Summit—Nettie Welborn, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 3625 Carter; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Dunn blk
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg
Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robt & Fay Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11 A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Flushing—Adele Woodruff, 135-42 40 rd
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave.; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Carol Gillespie, 29 Gibbs; Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Syracuse—Ethel Higgins, Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Ralph O'Day, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th NW
Cincinnati—Effie Smith, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—William Quinn, 50 W 5th
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marietta—Orilla Werner, 424 Front
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, Tecumseh bldg
Toledo—Wallace Tooke, Commerce Bank bldg
Warren—Everett St John, 2d Natl Bank bldg
Wellington—Margaret Jones, 419 Court land
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 2

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 81 West

hiladelphia—Margaret Feldt, St James hotel

TENNESSEE

lemphis—Elizabeth Chester, Hotel Chisca

ashville—Mary Turner, 1816 Broad

TEXAS

marillo—Eugenia Lane, Blackburn Bldg

allas—Ruth Gillespie, 2030 Commerce

l Paso—Mabel Peck, 305 E Franklin

ort Worth—Ruth Gillespie, Texas hotel

ouston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz

an Antonio—Mary Myles, Maverick bldg

WASHINGTON

remerton—Marian Brown, Civic Recreation bldg

ennewick—Beulah Scott, Arrow Grill

eattle—Myron & Estelle Key, Arcade bldg

enatchee—Beulah Scott, Columbia hotel

akima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White

Racine—Lu Verna Bauer, 610 S Main

Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W

Edmonton—Unity, Birks bldg

London—Mary Dunning, 432 Clarence

Regina—Unity, Thompson blk

Toronto—Donald O'Connor, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2

Macclesfield—Dora Johnson, The Homestead, Rushton

Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity center or a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body; how it brings man into understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

Appearing in Other Unity Magazines This Month

"We may compare the working out of our life to the outpicturing on canvas of the artist's idea," writes Beva Rice in her *Daily Word* article entitled "Perspective," which was inspired by the mural in the Unity Society Chapel in Kansas City.

•

"Ken-ney's adopted. Ken-ney's adopted." That was the sing-song taunt that Kenny heard from the boys behind him. He wanted to run away, but Bud, an older boy, changed all that. There is a surprise turn to this *Wee Wisdom* story entitled "Hand Picked" written by Janet Chandler.

•

"A Future Born of Faith" is the title of the *Progress* story of A. J. M.'s actual experiences. After years of hard work, Jim and Mary receive a notice of foreclosure of the mortgage on their farm. The account of succeeding events will be an inspiration to any reader.

•

Henry found himself hopelessly unfitted for a career in law, for which he had prepared himself. Just to let off steam he wrote an essay entitled "How to Fail in the Law Business," and sent it to a law journal. Henry's story is told by Margaretta Harmon in *Good Business* and is entitled "Thanksgiving, 1945."

•

In an article appearing in the November 4 issue of *Weekly Unity* Ruth Barrick Finney compares the effect of the sunlight of God's love to that which is given by the modern sun lamps. Her article is entitled "Turn on Your Sun Lamp."

Effectual Prayer

By Frances W. Foulks

Announcement—Unity takes pride in presenting this beloved and well-known book in a beautiful new Unity edition. Not only will you want a copy for yourself, but you will be wise to include in your order several copies for gifts. For *Effectual Prayer* will appeal to anyone regardless of religious belief or affiliation!

Anyone desiring to reform his prayer habits so that he may realize his heart's desire will profit by following Frances W. Foulks's suggestions in her book *Effectual Prayer*. She tells what true prayer really is in a manner that will help her readers to see how they can increase the efficacy of their prayers, thus aiding those who of course have no intention of limiting their abundance but who by the very nature of their prayers may be doing this very thing.

Miss Foulks's teaching reveals a vision of the absolute Truth of Being that leads the reader to become more conscious of how to accept God's goodness here and now in all his affairs.

(*Effectual Prayer* in the new and beautiful Unity edition is priced at $1 a copy.)

Unity Books and Booklets

Beginning Again — Letters of Myrtle Fillmor
God a Present Help — New Ways to Solve Old Problem
Lovingly in the Hands of the Father — Whatsoever Ye Shall Ask
Lessons in Truth
(The books listed above are $1 each in standard edition; $2 in de luxe binding)

For Beginners

Both Riches and Honor	standard only	$1.0
How I Used Truth	standard only	1.0
Working with God	standard only	1.0
God Is the Answer	standard only	1.0
Lessons in Truth	*Russian, Spanish, Dutch*	1.0
Master Class Lessons	de luxe only	2.0
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.2
The Great Physician	standard only	1.0
The Mental Equivalent	*German* $.10 *Russian*	.2

For Healing

Christian Healing	de luxe $2; standard	1.0
Divine Remedies		.5
Jesus Christ Heals	de luxe $2; standard	1.0
Truth Ideas of an M. D.	standard only	1.0
You Can Be Healed	de luxe $2; standard	1.0

For the Home

Meatless Meals	cloth	1.5
You and Your Child	de luxe $2; standard	1.0

For Inspiration

As You Tithe so You Prosper		.5
Finding the Christ	*Russian, German, Swedish, English*	.2
Have We Lived Before?	de luxe $2; standard	1.0
Inner Vision		.5
Mightier than Circumstance	de luxe $2; standard	1.0
Prosperity	de luxe $2; standard	1.0
Sunlit Way, The	de luxe $2; standard	1.0
Unity's Fifty Golden Years	paper	1.0

For Devotion

All Things Made New	de luxe $2; standard	1.0
Bible, American Standard Edition		4.5
Book of Silent Prayer		.5
Contemplation of Christ, The		.5
The Silence		.5
Unity Song Selections	cloth	1.0

For Advanced Study

Christ Enthroned in Man	de luxe $2; standard	1.0
Know Thyself	de luxe $2; standard	1.0
Metaphysical Bible Dictionary		5.0
Mysteries of Genesis	de luxe $2; standard	1.0
Talks on Truth	de luxe $2; standard	1.0
Teach Us to Pray	de luxe $2; standard	1.0
Twelve Powers of Man, The	standard	1.0
What Are You?	de luxe $2; standard	1.0

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.1
Breath of Immortality	.10	Life Is Consciousness	.1
Challenge of the Dawn, The	.10	Prayer of Prayers	.1
Daily Resurrections	.10	Protecting Presence, The	.1
First Things First	.10	Recipes for Living	.1
Gifts for the Christ	.10	Song of Life, The	.1
God Is Blessing You Now	.10	The Mental Equivalent	.1
Great Helper, The — *French, English*	.10	Turning Point, The	.1
He Passed This Way	.10	Twenty-Four Golden Hours	.1
Holy Bread	.10	Way of Faith, The	.1
		Where Blessings Begin	.1
		White as Cotton	.1

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.0

NEWS *from* UNITY

Sadok and his advisers ished to keep Jesus out of heir village but feared that he people would rise against hem in anger if they forbade Him. But Rehor, one of the dvisers, had a wife who oped this strange Nazarene ight heal their child as He ad healed others. Rehor was ndignant that his wife hould seek even this favor f "that blasphemer."

The account of Jesus' visit o the village and of His healng not only Rehor's son but he servants of the household akes a dramatic story that vill appear in December Unity *to give inspiration durng the Christmas season. The tory is written by Zelia M. Valters and is entitled "The Doors Are Open."*

irst Things First

First Things First is the itle of the new Unity greetng booklet. It is written by Patricia Nelson, who tells how Bea McHugh once rejected Truth as presented by Unity but later accepted it from a neighbor. During a recent visit Bea explained to Mrs. Nelson her former attitude: "When I got your letter suggesting that I change my mental attitude so that lack could be changed to plenty—in other words, 'give to receive'—I was mad as a hornet. Of all the crazy nonsense I'd ever heard your letter was the limit. I read the paper you sent, and I could have read it upside down quite as well for all the sense it made to me, and it was even worse than your letter—telling of spiritual laws that ruled the material ones—of laws that Jesus used and taught. Well, I thought, I wasn't Jesus."

Bea's story is unusual and one that will bring home the practicability of embracing God's law of "Give, and ye shall receive."

Unity Is Ready for Christmas—Order in November

During the wartime years the tremendous amount of Christmas mail has caused long delays in postal deliveries throughout the country. Although the war is over postal channels will be severely taxed again this year. There-

fore Unity is urging its friends to order earlier than ever all books and magazines that are to serve as Christmas gifts.

Unity is ready now to attend to your Christmas orders. Order early—order in November. Other pages of this magazine feature Unity books, booklets, and magazines for your family and for friends. (The "Unity Books and Booklets" page lists all our books and booklets.)

Be sure to state that your order is a Christmas order, so that we can send books and announce subscriptions just in time for Christmas. May the gifts you order from Unity bless you and your friends.

How You Can Help Us

The Christmas season is al ways a busy but happy one i Unity. All workers make spe cial efforts and spend mor time at their desks so that n one will be disappointed be cause his Christmas order wa not filled in time for Christ mas. Here are some ways i which you can help us serv you and others more speedil and with greater accuracy:

1. Please allow plenty o time for your order to reac you. At Christmas time, whe our office is filled with man more thousands of order than usual, the individual or der cannot be taken care of a promptly as under norma conditions. If you will allov four or five weeks befor

writing to inquire about a de layed order, you will help u serve most efficiently.

2. Should your Decembe and January issue of *Unit* (or any other Unity periodi cal) not arrive on time, the *will* reach you, A very, ver small percentage of the vas amount of mail passin

rough postal channels is er lost.

3. Whenever possible use ur regular order forms. Thus en our newest workers will stantly recognize which ook, booklet, or magazine u have in mind.

4. Make sure you give us e complete name and ad- ess of every person to hom you wish us to send ur gift books and maga- nes. Also make sure that you ve listed the book or maga- ne you wish each person to ceive. When we must write you for this information ur order is sure to be de- ved by this necessary corre- ondence.

Order early—order in No- mber!

Works Wonders

If there is anybody that u feel you should love and at you find it hard not to te, try doing something r him—something real, ch as you would want mebody else to do for you. works wonders for you! *Gardner Hunting; Work- g with God.*

Gift Subscriptions Welcomed and Renewed

"Please send *Daily Word* to me for another year. I have received more benefit and pleasure from the past year's subscription than from any present I received last Christmas." (Texas.)

"My first copy of *Progress* gave me much pleasure. I sat

down and read the complete issue before I stopped reading. It made me aware of God and of all His goodness to me. I would like *Progress* sent to my mother." (Maryland.)

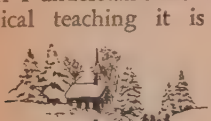
"One year ago I subscribed for UNITY magazine for my mother. She has been so grateful, and has had such a great amount of peace, that she has passed her copies on to a friend whom I had never dared to approach on the subject of Truth." (Minnesota.)

"One of the three friends for whom I subscribed for *Weekly Unity* dates the success of a new business venture from the day she received the first issue." (California.)

Emmet Fox Visits Unity

When Emmet Fox, minister of the Church of the Healing Christ, New York City, visits Unity there is much interest and excitement among the workers. During his recent visit Doctor Fox gave two talks on prayer. We quote some of his statements:

"If I understand the metaphysical teaching it is the



science and art of prayer. To me that is the beginning and the end, because prayer is tuning in to God, tuning in to Truth. That is the only thing that matters. Nothing else is of importance except to get nearer to God. People might say, 'That is fine, but I have practical things to do.' Nothing is more practical than getting nearer to God. If we get nearer to God, everything else improves. For example, we are better neighbors. When Jesus told us to seek first the kingdom of God and that all the rest will follow, He meant just that. When I say that prayer is the only thing that matters I mean prayer in the widest sense. I am praying wheneve I see that God is within me When we pray we shoul leave ways and means to Goc We may not see that there is way out for us, but that doe not mean that God cannot se it. It is for Him to find th way out. Leave ways an means to God. Leave the de tails to God!"

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Prayer for the World

Nellie Burget Miller

Lord, in Thy tender mercy give us
peace!
May we be granted love's supernal
wisdom;
For many wonders shall be wrought
by love.
It is the final word of mystery
That men must activate before the
dreams
Of poet-prophets come to fact.
It is the tree of life, whose leaves
shall be
For healing of the sorely wounded
nations.
Let not our eyes be holden, let us see
The law of life is love, and love alone
Can bring us lasting peace and
victory.